

The Christian



Witnessinger

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'R THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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THE PROPRIETOR,

BY JOHN RAMSEY.

N. CLEAVELAND FLETCHER, Editor

A SERMON

Delivered at the funeral of Mr. ASA CURIER of Methuen, who died Feb. 27, 1836, by Rev. J. A. Gurley.
"If a man die shall he live again?"

Job xiv. 14.

This question is one of more than ordinary importance and interest. Under every circumstance of man's life this is true. But there are certain periods of his existence in which the interrogation which constitutes the text, appears more important than at others. When we are surrounded with prosperity, and all things of an earthly nature appear pleasant; when we are in the full sunshine of earthly happiness, we are apt to think little of the question, "if a man die shall he live again?" But let affliction take hold of us—let disease prey upon our mortal frame, as was the case with Job, and we feel differently upon the subject.

Such things remind us of death, the common lot of all, and the grave to which we are all hastening, and we are thus naturally led to inquire with more than ordinary interest, whether or not there is an existence beyond the present. Then again, the suffering and death of our relatives and friends strongly remind us of the question under consideration.—Often are we called to watch over them while they are under the influence of disease. We are with them as the taper of life grows more and more dim. We take them by the hand when death approaches, we bid them the long, the last and solemn farewell. We see them in the last struggles of expiring nature,—we see them placed in the narrow house appointed for all living, and the interrogation comes home to the troubled bosom, if a man die, shall he live again?

On the true answer to this question much depends in relation to the present conduct and happiness of man. We shall therefore endeavor in this discourse to seek and find out the true answer.—Previous to doing this however, we may be permitted to say that the answer cannot be found in the unassisted reason of our race. Facts demonstrate that reason without revelation can decide nothing certain upon the subject. The savage who roams the wild forest may, and does, through the natural powers God has given him, raise his feeble faculties to praise the great Spirit; but he cannot say, I know that there is an existence beyond the grave. He may discover in creation a God, but he knows not the duty he owes to that God, neither does he understand his purposes. He may have indistinct views of an overruling intelligence, and yet believe that death is an eternal sleep.

Again, an answer to our text cannot be found in philosophy. Some of the philosophers of the early ages unassisted by revelation, did indeed conjecture an existence beyond the grave, but conjecture is not enough in this case. A doctrine so important as that of the resurrection of the dead, ought not to rest on such a foundation. Nay, the mind of man can never be satisfied with mere speculation upon so momentous a subject, and one so nearly relating to its own destiny. Philosophy then will not afford us that information we need. It does not reveal the being, perfections, and purposes of a God with any clearness. It does not, it cannot, draw aside the veil which hides from our view the scenes of the world to come. It has no power to penetrate beyond the dark valley of the shadow of death. No; human learning is nearly, or quite powerless here. And though we may peruse the works of sages and philosophers, though we may explore the learning of ages, and unravel the subtleties of the most cunning men, our wisdom will hardly be increased on the subject in question.—And should we visit all the nations of the earth, on which no light divine hath shone, we should learn nothing certain of the future. It is true, however, that there are things in nature which seem to teach a resurrection of the dead. We look abroad in creation as the summer advances. We behold vegetation springing into life. All nature is dressed in living green, and the earth presents a scene of enchanting beauty. The thick foliage of the forest trees wave in seeming triumph, while all around seems to say, happy is the vast vegetable kingdom. But soon, autumn arrives, and a change comes over the whole. Chill winds sweep over the land, and the once smiling flowers become dead beneath the cold blast. We then look abroad in creation and behold once beauteous nature

cold and cheerless—its loveliness fled and its pleasurable qualities gone. And as we look out upon the earth we cannot but see an impressive resemblance of our own certain decay. The prospect is well calculated to send melancholy to the heart. But we remember that spring will return. Yes, we say to ourselves, spring will return, and the whole vegetable kingdom will be made alive. The grass of the earth and the flowers of the field will live and bloom in glory. This is indeed a bright emblem of the resurrection of man from the dead. He dies—he fades from our mental vision—so does every green thing that springs out of the earth. But vegetation lives again, and why should not man? He will.—Though he dies and descends into the grave, he is not destined to sleep an eternal sleep. Death cannot have an everlasting dominion over him. In due time he will burst its bonds and rise triumphant from the tomb.

I have already intimated, that it is natural for man to desire a knowledge of the future destiny of his race. And I may add, that we possess within us desires for immortality. The fact is so obvious that it is almost universally admitted. Our maker has seen fit to implant into our breasts such desires which is a strong presumption that our being does not end with our earthly pilgrimage. We cast our eyes over the cold form of those in death around us, and our thoughts extend to the eternal world. We think of our own dissolution, and we feel an irrepressible longing for life beyond the shores of time. Yes, we would be glad to live beyond the power of any death; we would live and have all our race live in failess glory. The best desires of the human heart are in favor of such a result; and the prayer of all christians is testimony to the fact. No one desires annihilation—no one desires the unending suffering of any, but every good man petitions the Father of spirits for the salvation, purification and endless blessedness of all. Hence, we draw the conclusion that any event opposed to these things, is opposed to the spirit of the christian, and to those redeeming qualities in man, which adorn his character. And I cannot think that any rational creature can be opposed to what we have named in spirit.

"If a man die, shall he live again?"

We have seen that in the unassisted reason of man the question cannot be answered. And though it is true that reason and the natural desire in man for immortality, have led him to suppose an existence beyond this life, yet they form no certain criterion. The many theories, created by the unenlightened of our race, and the difference in them, admonish us of this. But where shall we go for a decisive answer upon this subject? Is there any thing to which we can appeal, in this wide world, that is clear, definite and certain? We are happy to say, my friends, that there is. The revelation from God to man solves the whole mystery of the resurrection, and proclaims the truth of it in letters clear as the sunbeams. It points beyond the grave to an immortal existence; and enables us by faith to look forward to the period, when the power of death and the grave shall be overcome, and captivity be lifted captive.

Job, the true servant of the living God, when he made the inquiry of the text, we may suppose he was not certain of a right answer.—He lived at a period when the resurrection of the dead was not so well established as at the present time. Indeed, it is supposed by many that few in his day had any clear views of this doctrine. And though we may presume that the ancient prophets fully taught it, they could not have done so in that clear manner, which the Saviour and his apostles did.

But we need not speculate upon this subject, for now the resurrection is founded upon a paramount basis—Jesus Christ himself being the chief cornerstone. Now we need not hesitate to answer the question, if a man die, shall he live again? in the affirmative. The word of God announces the glorious fact, and confirms it beyond the possibility of a doubt. 'I am the resurrection and the life,' says the Redeemer of the world, 'because I live, ye shall live also.' He, though crucified and laid in the tomb, spoiled the powers of death and triumphed over the grave. The bands of death could not hold him, and the tomb could not conceal him. And men, though they had liberty to put him to death once, had no authority, and no ability to resist that power which gave him life on the third day after his crucifixion.

The Saviour, through his death and resurrection, has established the resurrection of all men. In the language of an apostle, he hath abolished death and brought life and immortality to light thro' the gospel. If we would therefore un-

derstand this matter, we must go to the gospel. This is the store-house of that trust committed to men, which alone can make them wise unto salvation. But what saith the gospel? It is certain to begin with, that it contains great and precious promises for the children of men. When first announced by the angel, it was declared to be good news which should be unto all people. Hence all people must finally be the recipients of it. Jesus declared that the Father had given him all flesh that he should give eternal life to as many as he had given him, and all that had been given to him should come to him, and all that came to him he would in no wise cast out. From this promise it appears clear that the time will arrive when all will come to Christ. This will appear further evident if we examine further the divine testimony. It is expressly stated in Scripture, that all the nations, families and kindreds of the earth shall be blessed in Christ. It is certain that they are not all blessed in him in this life, for many of them do not even hear the Savior's name; yea, the great majority of our race know nothing of him, consequently, receive no benefit from him in this life. Must they not then be blessed in him in the resurrection state? So it appears to me; and we can draw no other conclusion.

But let us look at similar Scripture, In Ephesians we read of the purpose of God as follows: "Having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, that he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Here, my beloved friends, is the purpose of the Almighty, to gather together in one all things in Christ. It is sufficient for us to observe here, as the Lord hath purposed so shall it be.

But permit us here to speak more definitely of the resurrection and the blessings it confers on man. The prophet Isaiah in prophesying of the gospel covenant, and the full reign of it, says—"In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isaiah xxv. 6, 7, 8

The apostle Paul in arguing the resurrection of all men from the dead, alludes to this same promise,—"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,

then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 51, 52, 53, 54. It will be observed that the apostle says as it is written, alluding to the declaration of Isaiah, death is swallowed up in victory.

In the account given here of the resurrection all is plain. The body is sown in weakness, and it is raised in power; it is sown a natural body, and it is raised a spiritual body. On this side of the grave we possess a mortal body,—in the resurrection we shall be clothed with immortality. Here, we find corruption, there will be no corruption; but it will put on incorruption. Then death, the last enemy, will be destroyed, the song of triumph be sung over the grave, and tears be wiped from off all faces.

But shall we go one step further in our investigation? The apostle, speaking of the resurrection and the world to come, says—But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.

Neither can they die any more; for they are equal with the angels, and are the children of God, being the children of the resurrection.

That all men will ultimately be children of the resurrection, cannot be denied, for all are to be raised from the dead. This being the case, all

will be made like unto the angels of God, and freed from the power of death.

This then is the glorious result of life beyond the grave. All are to be raised from the dead; all are to become pure, and all are to be made like the angels of

God in heaven. The full belief of these facts is indeed calculated to make men rejoice with joy unspeakable and full of glory. On the resurrection we found our hopes of endless life. There we rest our belief that every creature of God will finally be made pure, holy and happy. Here we look for an end of sin and all its attendant evils, and of the last enemy, death. Here by faith we see sorrow taken away, and the tears of affliction wiped from every weeping eye. Here we behold an end of mortal frailties; and in prospect of the result foretold of that event, we hear with the Revealer John every creature which is in heaven, upon the earth, and such as are in the sea praising God, saying, blessing, and honor, glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever.

I have thus submitted to those present a few remarks on the glorious doctrine of the resurrection. It remains for me to tender to the mourning relatives our sympathies and the consolations of God's word. To her, who by this dispensation of divine providence is deprived of a kind husband, we commend the hopes and consolations of the gospel of Jesus Christ. We are sensible, my sister, that you have been called to part with one, who above all others was near and dear. It is hard to bid farewell to distant relatives and friends; it is hard to part with a brother or a sister. Your speaker, tho' young, can testify to this from his own experience. He knows it must be still harder to part with the partner of the joys and sorrows of life. Yet, it must be so, the God of nature has been pleased to thus order it. But though your husband is cold in death, it must be an alleviation of your affliction to reflect that he has left behind him a good name. No vice tarnished his character; and though perfection is not found this side of the grave, no sin that is not common to our race consequent on our mortal frame, was known with him. He too died in the faith he had cherished for man.

But every intelligent creature of God will ultimately be delivered into the glorious liberty of the children of God. To your speaker, he expressed the strongest confidence in this, and declared firmly and emphatically, that he found it good to die by. His end was characterized by peace.

These considerations must tend to lessen your grief. I can only say more, trust in that God who is the widow's friend; confide in his love. He ordereth all things aright. He gave your partner life, he has taken it from him, and may you feel to say with one of old, 'the Lord gave and the Lord hath taken away, blessed be the name of the Lord.' The departed has only gone home to heaven. And those little ones of thine, who are now deprived of a father's care and a father's counsel, God bless them. And we have confidence to believe, that he will be to them a father—that he will fold the young lambs in his arms, and guide them through the uneven journey of life. To other relatives and friends, brothers and sisters of the deceased, and all connected with him, we would address ourselves in the language of sympathy. Death has entered the circle of your connections, and taken one of your number. He has cut down one no doubt whom you loved, and delighted to associate with. But remember death is only the messenger of God. Therefore God hath done this from his good pleasure, and shall we murmur at him? No: he knows what is best. And though by the removal of your friend, many tender ties are broken, and your hearts are pained with grief, God will overrule all for good. Confide then in him in this day of trial. He is the everlasting fountain, from whence you may draw sweet consolation. The words of his grace bids you look to him, and the thousand blessings which surround you, and which are so many pledges of his love, exhort you to the same privilege. True the deceased will not come to you again, but you and all of us shall go to him. In a little time we shall be followed to the grave, as we now follow him. A few years, and all that are now present, will have gone down to the house appointed for all living. Be consoled then by my afflicted friends, with the declaration of Holy Writ, that whether we live we live unto the Lord, and whether we die we die unto the Lord; whether we live therefore or die, we are the Lord's. The Redeemer hath said, I am the resurrection and the life.

"His own soft hand shall wipe the tears

From every weeping eye;

And pains and groans, and griefs and fears,

And death itself shall die."

The death of him whom we now deplore speaks to all present, and to all the living. It admonishes us that in the

midst of life we are in death. And if we would be ready to meet it, we must examine the counsel of the living God—acquaint ourselves with his purposes, and our duty. If we would die in peace, we must live in peace. And if we would be ready at any time to depart, we must study the character of our maker, his will, our own destiny, and the destiny of our fellow men. Let us then live as we ought, resolve to walk in the path of duty, and our end will be that of peace. And may the Lord sanctify this dispensation of his providence to the good of all relatives and friends, and all to whose knowledge it shall come.

[From the Lutheran Observer.]

CALVINISM AND ARMINIANISM.

The editor of the 'Presbyterian' gives the following account of the system of doctrine held by the Old School.

'Calvinism is of all other systems, the one least calculated to gratify the feelings of an unregenerated heart, and considering its structure, we are not surprised that every sinner should promptly and obstinately object to it. The whole scheme is extremely humiliating, and offers not one solitary encouragement to self-complacency in man. It meets us in the outset with the unwelcome doctrine that our nature is wholly depraved: or in other words, that our heart is deceitful above all things and desperately wicked; a representation by no means flattering to our self esteem. Not only this, it pays but a poor compliment to our rational and moral faculties, by denying to them any power to overcome this depravity, while it attributes the whole conquest to the undeserved operations of the Holy Ghost. It proceeds further and insists that God in his sovereign pleasure has elected a fixed number from the human family, for whom alone Christ died, and to whom alone the benefits of his redemption shall be applied. It does not stop here, but represent even the regenerate as entirely dependent on daily communion with God and perseverance in holiness. Now we say, that it is not at all wonderful, that a scheme so humiliating to human pride should be seriously objected to by every sinner.'

The first thing in this quotation demanding particular attention, is the assumption which has been reiterated for three hundred years, that 'Calvinism' and 'the sinner' stand in constant opposition to each other. 'We are not surprised that every sinner should promptly and obstinately object to it.' 'It is not at all wonderful that a scheme so humiliating to human pride should be seriously objected to by every sinner.' Now the favorite conclusions intended to be sustained by these propositions are, first, that no thorough-going Calvinist is a sinner, but has been led to adopt this system in consequence of having been regenerated by the undeserved operations of the Holy Ghost; and secondly, that every man who 'promptly and obstinately objects to Calvinism,' does so because he is a sinner, remaining under the influence of 'an unregenerated heart.' How exactly this claim corresponds with that of the Roman Catholics. Out of our church, say they, there is no salvation; because we have the only orthodox creed; and all who promptly and obstinately object to the doctrines taught by the holy Roman church, do so because they are carnal and unregenerate souls, who will certainly be damned except they be converted to the true faith. Now if Calvinists have a right to the claim of infallibility in behalf of their system, we cannot see why the same privilege should not be allowed to Roman Catholics also.

We secondly notice the assumption, that the doctrines of Calvinism are 'unpalatable' to the sinner; that they are 'not calculated to gratify the feelings of an unregenerated heart;' but on the contrary, 'they strike at the root of all his natural inclinations.' Now what are the facts of the case? When persons are carefully trained up in the principles of Calvinism do they not imbibe them from the cradle, and embrace them as readily as others embrace the doctrines of Arminians or Roman Catholics? What are the sinner's natural inclinations? First, that he may indulge his 'unregenerated heart,' without being exposed to any hazard by his sins. Calvinism teaches him that his final salvation or perdition does not depend upon his own actions, but has been eternally fixed by a decree that is as immutable as the Almighty; if he is elected, no sin can damn him, and if he is reprobated, no repentance or amendment can save him; of course no sin can expose him to any possible hazard; and hence the natural inclination of his heart is fully gratified. A second natural inclination is, that he may have an excuse for his sins. Here the system comes again to his aid, 'by denying to his rational and moral faculties any power to over-

come this depravity,' and 'insisting that God in his sovereign pleasure has elected a fixed number from the human family, for whom alone Christ died, and to whom alone the benefits of his redemption shall be applied.' The sinner, then, having no power to alter the decree, to change the 'fixed number' of the elect, to extend 'the benefits of redemption,' or 'to overcome his depravity,' has exactly the best excuse for his sins, that it is possible for any system of doctrine to give him.

THE INTELLIGENCER.
"And truth diffuse her radiance from the Press."
GARDINER, MAY 27, 1836.

Coming to the Truth.

We understand by good authority that a Mr. Parks of Prospect in this State, and a preacher of the Free Will Baptist order, has recently received more light, and has renounced his belief in the doctrine of endless misery and embraced the truth as it is in Jesus. He is a gentleman of unblemished character and of good literary attainments. We welcome him into the household of faith.

Universalism in Essex Co. Mass.

We learn that there are four Universalist Churches being erected in this county the present season. Verify our brethren are on the alert in our native County. May the Lord prosper them and build them up in every good work.

Meeting House in Gardiner.

Not a Universalist one, reader, we are sorry it is not, but a Congregationalist one is now being erected in this Village. We hope ere long to give notice that a Church where God is held up as the Saviour of all men especially of those that believe is being built. Come brethren, you are able to do it, arise and commence the work.

Charleston S. C.

The Meeting House in progress in this place will be dedicated on the first Sunday in June. Br Andrews has not slept at his post we think.

Universalist and Ladies Repository.

This Periodical has reached the end of its fourth volume, and it will now pass into the hands of Rev. A. A. Folsom and Abel Tompkins as proprietors. It will be edited by Br Folsom, assisted by Brs. D. D. Smith a work of this kind and we hope they will sustain it in such a manner, that the enterprising publishers may be amply remunerated for their labors.

If rumor speaks the truth, we shall soon have the pleasure of announcing to our readers the conversion of another Clergyman east of us. If we are rightly informed he acknowledged to a friend that he could not find proof sufficient in the scriptures to convince him of the truth of the doctrine of endless misery, although he once firmly believed in it. Come on Br. seek for the truth and you will find it—resist the devil and his doctrine (*the doctrine of eternal torments*) and they will flee from you.—Faithful laborers are rising up in every quarter of our country, and the limitarians are utterly astonished at the increase of our sentiments.

East Thomaston.

Owing to ill health, we have suspended a portion of our labors in the ministry for a time, and Brs. Stetson and McFarland have been preaching in our place for the last month, to good acceptance. We hope we shall be enabled to settle Br. Stetson among us that we may enjoy his labors one half of the time, if no more.

Dedication:

The Union Meeting House recently erected at Hilderves N. H. was dedicated on the part of the Universalists on the 11th inst.

Br. J. Potter.

We were about to notice with regret the death of Br. J. Potter, of Cooperstown N. Y. when, on casting our eye on one of our exchange papers, we saw with pleasure the notice of a letter from his own hand to Br. Grosh, that he was alive and well. From what source the rumor of his death came, we know not.

We regret to learn that it has become necessary for the Proprietors of the Star and Universalist to suspend its publication for a short time. After a "nap" it will come forth (we have no doubt) with renewed vigor and beauty.

We learn from the Impartialist that Br Calvin Hollister of Powlet, Vt. has it in contemplation to make a tour to the State of Illinois, for the purpose of carrying the glad tidings of the gospel to our western brethren. Light is expected from the East, and we hope our Br. will emit so much, that many through his influence will be led out of the gross darkness which envelopes them.

Arthur Tappan:

It is said that this Gentleman subscribed \$5,000 towards rebuilding the Methodist Book concern in that city. This is liberality indeed. Arthur we take it is not so bad a man as some would have us believe. And much as we despise his abolitionism, we cannot but think that he has a great deal of the milk of human kindness flowing around his heart.

Br. Drew in his last Banner, was very liberal in giving us a responsible office, i.e.: liberal so far as informing the public that we had obtained one, we are sorry it is not true, providing we could have received a good salary.

Herald of Truth.

Rev. George Sanderson has become one of the Proprietors and Editors of the above paper. All letters papers &c. as well as any information on business relating to the Universalist Register, must be directed hereafter to him, at Geneva N. Y.

Belfast.

We understand that Br Pettigrew from Massachusetts, is preaching in Belfast and vicinity. This is well. If he could raise the old society from the dead, he will do a great work.

Remarks on Christian Persecutions. No. I.

It is acknowledged, that professed christians, of different denominations, have persecuted each other, in various ways, even unto death. But it has been said that neither Christ, nor his Apostles practiced, tolerated nor encouraged any such thing. That when the disciples manifested a disposition to persecute those who would not receive Christ, by asking of him liberty, to call fire from heaven to consume them, as Elihu did, he reproved them, by saying ye know not what manner of spirit ye are of: for the Son of man came not to destroy men's lives, but to save them. That Jesus forbid his disciples resisting evil: That he required them to love their enemies, to bless those who cursed them, and to do good, and to pray for those who persecuted them. Such has been the spirit, and example of Christ, as set forth in his gospel. It is in substance, peace on earth and good will to men. Men are required to love their neighbor as themselves: to do unto others, as they would have others do unto them.

But some men, who wish to treat revelation as a delusion; and christianity as the same as mahometanism, or any other false system of error and superstition, will pretend that Christ himself was a persecutor, and his apostles no better than deceivers & murderers. And to prove their assertions they search the New Testament, in order to find something to condemn it. They will take a prediction of Christ, by which he proved that he was taught of God, and call it a persecuting spirit in him, to foretell what the end of certain people would be.

But does predicting the evil consequences of deceit, falsehood, theft, murder, and war, prove that a person is a persecutor? and that he approves, and encourages these things?

If so, why then is not the unbeliever in christianity, who endeavors to make it appear that Jesus was an impostor and his disciples knaves and rogues, a persecutor? And then he is guilty of the same thing which he condemns in christians?

Are those persecutors, who warn their children, and friends, and fellow men of dangers to which they think them exposed?

May not a person manifest good will to another, and yet reprove him for his bad conduct? though the reproof may be painful to the criminal, or the doer of wrong?

But what has Jesus said, or done, which the unbeliever in christianity, complains of as a persecuting spirit and conduct?

We will mention some things. The first text, which an unbeliever says, is marked with the character of persecution is contained in the eleventh chapter of Matthew, and 24th verse. "I say unto you it shall be more tolerable for the land of Tyre and Sidon in the day of judgment than for thee. And thou Capernaum which art exalted unto heaven, shall be brought down to hell." It was revealed to Jesus, by God who knew all things what would be the end of Chorazin, and Bethsaida, and Capernaum. And he declared or made known this end. He only predicted or foretold what God has revealed to him. How was this persecution? How did this show any bad spirit in Christ? Or ill-will towards the people in those cities where he had preached? Jesus had manifested good will, and much self-denial in preaching the gospel, and performing works of healing mercy among them. He had labored for their best good without reward from them. He found them wicked, and warned them of the consequences, but they repented not, but persisted in their disbelief of his instructions, and went on in the way of iniquity. Their superior light and knowledge of their duty; and the superior advantages bestowed on them, increased their guilt, beyond others, as Tyre and Sidon, who did not enjoy their privileges. Cannot any wise man foresee, generally, what the

consequences of wickedness is, upon guilty nations cities and individuals?

Supposing an unbeliever in christianity, should predict that this system, would lead men to persecute each other unto death, if our laws would permit. Would such a prediction prove that the man intended to persecute the christians, because he thinks he foresees the evil consequences of christian fanaticism? Does not the unbeliever condemn himself, when he pretends to blame Jesus of Nazareth with a persecuting spirit, when he made known what has actually come to pass, upon those cities, where most of his mighty works of mercy were done?

A second passage, which an unbeliever calls persecution, is in Matthew nineteenth chapter, when Jesus said to a young ruler, who came and asked Jesus what he should do to inherit eternal life. Jesus said unto him, if thou wilt be perfect, go and sell that thou hast and give it to the poor, and thou shalt have treasure in heaven; and come follow me." This a certain writer calls persecution. If this be persecution, who has not been a persecutor?

Suppose we should ask the unbeliever, if he would like to be so called, should he do the same thing? Suppose a young rich lawyer should call upon the unbeliever, and ask what he should do to have the portion of an unbeliever. And he should be answered that he must sell his interest in Christ, and give his reward to the poor, & he should have the respect and approbation of unbelievers: and he must take up the cross of reproach that might fall upon him, and follow the unbelievers faithfully as long as he lived. Would this be persecuting the young man? The young man asks the terms and conditions on which he may join the unbelievers. They answer him plainly. Not to deceive and flatter him with what he may never obtain, but with what they expect themselves. Ought such an unbeliever to be charged with persecuting the young man? He goes away sorrowful. He cannot approve, of these terms. Now the unbeliever exclaims, how hard it is for a christian, rich in faith, to enter into the society of the unbelievers. It is easier for a camel to go through the eye of a needle than for a man rich in faith of the gospel of Christ, to enter into the infidels kingdom.

A third passage is in John 2: 14, 15, ver. 14. "Jesus found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and turned out the shangers money, and overthrew the tables."

This says an unbeliever was persecution. But would not an unbeliever have as much zeal, should a parcel of christians come into his father's house, and enclosure, with their oxen and sheep to sell, without leave of his father, and so make his father's house a den of thieves? Especially; should any number of persons, who might have a right to sell their live stock in Brighton market; should they go into Julian Hall in Boston, where the Free Enquirers meet, with their oxen and sheep, and doves, and there sit, peacefully, without leave and change their money, and turn the Hall into a den of thieves, would the Free Enquiring people permit all this? And should they drive out these buyers and sellers, and their live stock, ought the Free Enquirers to be charged as persecutors?

If Jesus in cleansing the temple of the Lord, of those who thus presumed to defile it, had acted contrary to sound reason and propriety, why did not these buyers and sellers enter their complaint to proper authority and have Jesus arrested? But no. They only ask by what right he did these things. He answers in such a way that they are silent. And the account states that many believed on him when they saw the miracles which he did. And these miracles which Jesus performed, convinced not only common people, but the rulers of the Jews.

Hence, we read, immediately after this affair happened, that Nicodemus a man of the strictest sect of the Pharisees, a ruler of the Jews, came to Jesus by night, and said,

Rabbi, we know that thou art a teacher come from God: for no man can do the *miracles* that thou dost, except God be with him."

Though in some of our populous towns & cities, places of worship are prepared, over stores of goods; yet these earthly treasures are put under their feet. There is a proper place for them. But should oxen and sheep and doves, and money changers get into the place, where people assemble to pray, or to attend to useful instruction, they ought to be driven out. And if christians or unbelievers never do any thing worse than this, they would be very free from persecution.

A fourth passage, which the unbeliever calls persecution, is in the fifth chapter of Acts. The unbeliever charges Peter with killing Annas and Saphira his wife. Because Peter was enabled to detect these professors of religion of falsehood, and faithfully tell them their fault, he is accused of murdering them, by modern unbelievers. But why was Peter never charged with this crime as well as his other crimes of swear-

ing, lying and deny his Master? The fact was, God was pleased to take these professors of christianity away in this sudden manner as a warning to others. Peter did not intimate that they went to hell, or to any punishment after death. They acted falsely, and hypocritically, to deter others from doing the like deeds. God took them away, as he saw good. It might have been with the plague. Hence they were soon carried out and buried. "And great fear fell upon the church, & upon as many as heard these things."

If these persons were struck dead by Peters' power, it must have been known to others present; and something would doubtless, have been said upon the subject. But as the church, and others who did not belong to the church, heard and feared, we are led to conclude that they understood their death to be by the immediate hand of God. "And by the hands of the Apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomons porch. And of the rest durst no man join himself to them, but the people magnified them. And believers were, (afterwards,) the more added to the Lord, multitudes both of men and women."

Thus the Lord, by making a sudden breach upon them, purified the church. Each one was led to examine himself. Those who loved the world, more than their Maker and Saviour durst not join them. But true believers were the more added. So it is now. Many more would join Christ's church, were the church more pure, from worldly minded, false professors.

S. S.

COMMUNICATION.

For the Christian Intelligencer.

INFIDELITY.

"Oh lives there Heaven, beneath thy dread expane
One hope less, dark idolator of chance?"

dangerous to the peace, the well being, and harmony of society.

From the Magazine and Advocate.

MORALITY OF ATHEISM.

Are we under any obligations if infidelity be true?

The above question forced itself upon my mind, on hearing a skeptic plead morality with much earnestness, and led me to the following reasoning which I submit for publication if worthy.

Does not man in denying the existence of a Deity, deny also moral obligation? for if we are answerable to no laws but human, we have no criterion to judge what is right and what is wrong. In such a case, one man's authority to say what is right, and what is not, is equal with another's.

If man may say "thou shalt not murder," man may also say "thou shalt murder;" and has not one the same right to enforce his command, as the other? Upon what authority does man say to his fellow man, "thou shall clothe the naked, feed the hungry, administer to the sick, cleanse thyself from all iniquity, deal justly and love mercy." Are the evidences of nature sufficient to teach him this? Does he learn it from winds, and waves, and storms, and thunder and lightnings—from trees, and shrubs, and plants—from flowers and fruits? Or, ascend one link higher, does he learn it from the beasts of the field, or the fish of the sea. But the deist will say I believe in a God. Yes, but he denies all revelation, direct or indirect, which is tantamount to the denial of a God, as it regards moral obligation. Does merely our having a Creator, if he has made no revelation of his will, purpose or design towards us, teach it? I cannot see why duty is better taught, in having a Creator without a revelation, than in being the work of chance. Upon what foundation, then, do infidels rest moral obligation?

A SISTER.

GOD OUR FATHER.

To feel and know that God is our Father is a source of rapturous, unfailing felicity. When we contemplate the existence of God we are filled with awe. When we reflect upon his wisdom and power, we stand amazed, and shrink from the contemplation; and seek to hide ourselves from that being in whose sight this stupendous globe is considered only as the dust of the balance. When we realize the greatness of God, and think that the heaven of heavens cannot contain him, we prostrate ourselves before him, we wonder, we fear. When we remember that God is omniscient; that nothing is hid from his sight; that in him darkness and light are both alike; that all things are open and manifest in the sight of him with whom we have to do, we then realize that the wings of the morning cannot carry us beyond the sight of the all-seeing ruler of the world.

When he rides forth upon the tempest, when his voice is heard in the storm, when he speaks in peals of thunder, or manifests himself in the flashes of the vivid lightning, we tremble, while we confess the majesty and the power of God.

But to feel the rapturous glow of love to God; to have unlimited confidence in him who made us; to enjoy that perfect love that casteth out all fear, we must feel and know that we are the children of God, that the Most High is our Father. Then will nature smile with renewed beauty, and all our blessings will possess double value; our joys will be fresh as the mountain breeze, and the flowers of hope and holy peace will be strewed in our pathway. Even in the day of sadness we shall find solace, and in the hour of affliction we shall not be comfortless, for we shall know that our Father hath mingled the cup, even him who does not afflict willingly nor grieve the children of men. A Father's love will soothe our pains; it will soften the grasp of disease, and give us hope in the hour of dissolution. And when our summons comes, and the king of terrors cuts the brittle thread of human existence, we shall leave this vain world and ascend to God, cheered by the faith that we shall meet all created intelligences in the fullness of good times, and enjoy with them the endless goodness of our heavenly Father. [Union.

MURRAY'S REMAINS.

Last week, in company with several of the clergy and lay brethren, and with one of the burial officers of this city, we made a visit to the tomb in which the body of John Murray, whose memory is so dear to us all, was deposited. He was entombed on Monday, September 4th 1835, in the vault where the family of Sargents lie, of which his last wife was a member.

This tomb is in the Granary Burying Ground, so called, lying between Park Street Church, and the Tremont House, and is in the northeastern part of the enclosure, near the Tremont House. The coffin in which the preacher was buried, was, without much difficulty, distinguished from the rest. First, it is known, from the records in the office of the Superintendant, that his body was placed in that tomb. Second, all the other coffins were recognised as being those of other individuals. Third, the coffin containing the remains of Murray, is known by its shape, being short and broad, and, in this respect, different from all the rest, neither of the others being suitable for a body formed as his was.

Fourth, a lady of the family, present at the funeral, who knew not where Father Murray's coffin had been found by us, stated afterwards that at the funeral it was deposited on the ground, at the right hand as you enter, the precise place where the coffin we mention laid. A coffin having been placed on it, the plate was entirely destroyed; but there can be no question that the coffin we have described, is the coffin of Father Murray's, and no one who entered the tomb expressed the least doubt.

This examination has been made, for the purpose of furthering the object recommended by the United States Convention of Universalists, at its last session, viz. the removal of the remains to Mount Auburn, and the erection of a suitable monument. The committee engaged with this business have resolved to make preparations immediately to raise the necessary funds which they believe may be very easily done, by taking a collection in each congregation; the expence probably will not be far from one thousand dollars. [Trumpet.]

DIVINE KNOWLEDGE.

The painter doth but draw the picture of his own ruin, who is not wise for *eternity*, and doth not represent to his mind the importance of that day which is to be revealed, so as to lead life preparatory to it. The apologist is but a heretic in manners, who hath reason himself out of the shares of, and the *logician*, who resolves all knotty arguments in himself but a "reductio ad absurdum," who knows not how to keep the devil's wiles. The *grammatician*, who rectifies the errors of speech, is but mad, while he takes no care to rectify the errors of his own life. The *astronomer*, who tells the story, and calls them by their names, is vain in his imaginations, while he hath not his conversation in heaven.

All opties are deceitful, which do not men to behold the Mighty God that made all things; and all geometry is but confusion which leaves men utterly ignorant of the height and depth of the love of God.

NEWS DEPARTMENT.

And catch the manners living as they rise.

GARDINER, MAY 27, 1836.

LIBERTY AND TEXAS.

The right of man triumphant Texas Free Santa Anna prisoner of war—The Independence of Texas acknowledged—the expenses of the war paid by Mexico—Santa Anna a hostage for the fulfilment of the conditions.

The great and glorious news of which the world is the substance, was received at the office of the N. Y. Courier and Enquirer in press, via Washington, on the 24 inst. The New Orleans Bulletin says:—Col. A. Weston of the Texian army has arrived in the steam boat Caspian, and confirms the news of the Glorious Victory of Gen. Houston, and that the tyrant Santa Anna is in a prisoner.

The cost of the Baltimore and Ohio rail-road is estimated, by the Baltimore Gazette at seven millions two hundred and thirty eight thousand dollars.

Mr. James Haynes of Bowdoin Maine, was severely injured at Topsham on Tuesday last by the fall of a gondola.

The Providence Journal states that a very severe storm of hail passed across the State of Rhode Island on Wednesday afternoon. It was most severe at the village of the Fulling Mills, at Warwick, at the South part of Warren. Many of the hail stones were about the size of a pigeon's egg.

A breach of promise case was tried in Springfield last week in which the defendant was a young clergymen; the jury did not agree.

NORTH ELLSWORTH POST OFFICE is the name of the new office between Ellsworth and Bangor. Wm Jellison, Post Master, all letters for this office, should be directed via. Bangor.

DROWNED near Harpswell Great Island, on Sunday the 8th inst. by falling from a boat, while reaching for an oar he had lost overboard, Mr. M'Intire Valice of Phippsburg.

THAT IS RIGHT. An Engineman in New Bedford having received an injury in a recent fire in that town, the inhabitants, within a few hours of the accident, presented him with upwards of one hundred dollars.

The New Yorkers have resolved to raise the handsome sum of \$10,000, to be expended in printing books for the blind.

LAST FROM CANTON. Canton papers of the 26th of January, contain accounts of more fires in that city, one of which destroyed 80 houses. It appears also that the Chinese had ordered away the U. S. ship of war Vincennes, suspecting that he was there for no good purpose. It is almost a matter of course, that such an order should have been issued. We however, find no mention of her departure. [Jour. Com.]

An action was recently brought at the Rutland (Vt.) County Court against a man for recommending another man to credit, knowing him to be unworthy of it. Verdict for plaintiff to whole amount of the debt contracted upon the recommendation.

GENERAL LEE AND DR. CUTTING. John Cutting was a surgeon in the army of the revolution, and coming to Philadelphia, in a house where General Lee was then boarding. The Doctor was a person of some man and not indifferent in dress. The general suddenly entering the sitting room, found the Doctor before the glass, "carefully adjusting his cravat." "Cutting," says Lee, "you must be the happiest man in creation." The former turned round, with a smile of self-complacency—"and why, General?"—said he, "with yourself, and have not a rival in the world." Truly this was a cutting remark.

Important Inventions.—A correspondent of the *Wheeling Gazette*, writes from Washington City under date of April 4th, as follows:

"Our countryman, Perkins, has invented a steam boiler which cannot explode. He writes from London to our government, that he is anxious that his country should realize the benefit of his invention, and demands a corresponding compensation. He offers to suffer his experiment to be tested for the space of ten years; and should it fail, he withdraws his demand for pecuniary reward. As Perkins is unquestionably one of the greatest mechanics of the age, this intelligence, I have no doubt, will be highly gratifying to the western people, whose enterprise is so intimately connected with steam power, and who have suffered so much from the disasters incident to the bursting of boilers."

If this information is correct, the name of Perkins will stand second to Fulton's alone. [Louisville Advertiser.]

SMALL POX. The Board of Health of Kennebunk have given notice, that the Small Pox has made its appearance in that place—and that it has proved fatal in several instances. They advise the immediate vaccination of all persons who have not had the small pox.

The Boston Mercantile Journal of Saturday Evening says—"We learn that the Baptist Meeting House in Worcester was last night destroyed by fire—supposed to be the work of an incendiary."

ATTACK ON ST. MARKS. An attack was made on the town of St. Marks, in Florida, on the night of the 6th inst., by the Seminoles. They were repulsed by the citizens. Great fears were entertained for the safety of the place.—[Boston Mercantile.]

Extract of a letter received by a mercantile house in New York, dated

MATAMORAS, April 12, 1836.

Fourteen American prisoners, taken at the river Nueces, are here in confinement, and were to have been shot yesterday. On the day previous, the Ladies of this place, presented a petition to General Fernandez, praying him to delay the execution; which however had no effect. In the evening the Merchants called on him in a body, and offered to pay \$30,000 for their ransom, which amount we are now about raising by subscription.—Seventeen thousand dollars are already made up; but we are fearful the present state of commerce will prevent our collecting the balance.

The execution of the prisoners is delayed until we ascertain whether our offer is accepted by the President, for which purpose a correo has been despatched to Santa Anna.

11,000 barrels of Flour arrived at New York on Thursday last.

SUICIDE. Sir Benito Font, a Spanish gentleman, a native of Barcelona—but connected with a mercantile house at Porto Rico—committed suicide at his residence in McLean street, this morning, by cutting his throat with a razor, in a fit of melancholy despondency—produced by long continued illness.—[Boston Transcript of Saturday.]

Thomas G. Farnsworth is appointed Post Master at Haverhill, Mass. in the place of James Gale, resigned.

The Washington Globe announces the receipt of authentic intelligence that all the installments due from France under the treaty of the 4th July, have been paid to an agent at Paris. About \$200,000 will be received by each packet.

There has been a new emission of counterfeit \$'s on the Woonsocket Bank, Smithfield, R. I.

HEALTH. If you would enjoy that inestimable blessing good health, observe these rules: retire and rise early; eat and drink temperately; exercise freely in the open air; keep your body cleanly, and never allow your passions to become your master.

COUGHS AND COLDS. Horse radish cut into small pieces and chewed in the mouth, as an excellent remedy for hoarseness, coughs, cold, and cases of incipient consumption.—[Farmer's Gazette.]

MARRIED,

In Greene, Mr. Thomas S. Pullen, of Winthrop, to Miss Harriet Bailey.

In Bath, Mr. James Getchell, to Miss Cornelia Tucker; Mr. John P. Flint, to Miss Mary E. Higgins.

DIED,

In Thomaston on the 26th ult. Miss Ann Lindsey Ingraham, eldest daughter of Henry Ingraham, Esq. aged 17 years. During her long and distressing sickness she manifested a spirit of meekness, and a perfect resignation to the will of her Lord and Master. She was a member of the Calvinist Baptist Church, and in health and sickness, she adorned her profession, with a well ordered life and a godly conversation.

Peaceful her dust, in slumber blest,
Angels protect till time shall end;
Then wakened from her hallowed rest,
With Christ to glory shall ascend.

Drowned in Bath, Oliver S. son of Mr. Samuel Osgood, aged 8 years.

PROSPECTUS
OF THE
MAINE MONTHLY MAGAZINE,
COMPRISES
THE PORTLAND MAGAZINE AND
THE EASTERN MAGAZINE.

On the first of July next will be issued the first number of the *Maine Monthly Magazine*, Edited by CHARLES GILMAN.

In order to form a Magazine worthy of support, and creditable to a State, which, in other points of view, is attaining an important rank in the Confederacy, the Proprietors of 'The Portland Magazine,' and 'The Eastern Magazine' have deemed it expedient to unite these two periodicals under the above general title, and to publish the united work simultaneously at Portland and Bangor. The contributors to the pages of these Magazines comprises some of the best writers in the Union, who, it is confidently expected, will continue their efforts. Arrangements have been made to add others to the list, whose names are favorably known to the republic of letters. Mrs. Ann S. Stephens, having relinquished the editorial department to Charles Gilman, Esq. who has for five months past conducted 'The Eastern Magazine,' will trave during the present season and will continue her labors as contributor to the 'Maine Monthly.' The editor will endeavor, with all the assistance which he expects to receive, to render the Magazine in every way worthy of a liberal support, and if he should fail in so doing, he trusts that it will not arise from a want of exertion on his part. To the people of New England, therefore, generally, and to Maine and the two cities in which the Magazine is to be published in particular, the publishers look for support, and hope that every effort to please will meet with a corresponding reward.

The *Maine Monthly Magazine* will be published simultaneously, on the first of each month, in Portland and Bangor, at Three Dollars per annum, payable in advance, or on delivery of the third number. Each number will contain forty-eight pages. Agents will receive a fair discount from the subscription price.

All communications to be addressed to the Editor to the care of the publishers, as may be most convenient. Letters on business connected with the work to be addressed to the Publishers. In all cases the postage must be paid.

EDWARD STEPHENS, PORTLAND, & DUREN & THATCHER, BANGOR, & CERS.
May 1836.

Those Editors who publish the foregoing Prospectus in their papers will be entitled to an exchange with the Magazine.

TICKET UP.

IN Gardiner, May 20th, a red mare, with a white star in her forehead. The owner can have the same by paying charges, on application to

MOSES BRAND.

Gardiner, May 27, 1836.
3w.

NEW GOODS.

B. LAWRENCE & CO.

HAVE just received from Boston at their store in Gardiner, a prime assortment of

Eng. French and American GOODS,

such as Broadcloths Cassimeres Vestings, Sattinets, a great variety of Prints; Silks and sewing Silk, Ginghams, Linens, brown and bleached Sheetings and Shirtings, Silk & Cotton Hlks, cotton Warps, Batting, &c. &c. Also

W. I. Goods and Groceries
of every description.

PROVISIONS OF ALL KINDS.

300 bushels of first quality flour.
300 bushels of North River Corn.

Tea, Coffee, Sugars, Molasses, Rice, Nutmegs, Cloves, Pimento, Ginger, Cassia, Figs, Beef, Pork, Fish, &c. &c.

Crockery & Glass Ware.
NAILS, &c. &c.

BOOTS & SHOES.

All of which will be sold cheap for CASH. Country Produce of all kinds taken in exchange for Goods.

Poor promises not received at this Establishment in exchange for goods of any kind.

Gardiner, May 13, 1836.

NEW ESTABLISHMENT.

P. D. LARKIN,

TAILOR.

RESPECTFULLY informs his friends, and the Public generally, that he has commenced business one door South of the Gardiner Hotel, where he will carry on the Tailoring in all its various branches: from long experience, and a study to please, he hopes to merit a share of Public Patronage.

N. B. All garments warranted cut and made in the first style, having made arrangements to receive the New York and Boston fashions.

Wanted immediately four Tailoress Girls, to whom constant employ, and good wages will be given.

Gardiner, May 13th, 1836. 3-w.

NOTICE

I hereby give notice than a meeting of the persons incorporated by the name of the Maine Episcopal Missionary Society, will be held at Christ Church, Gardiner on Wednesday 8th June next at 5 o'clock P. M. for the purpose of organizing said corporation, adopting By-laws therefor, and transacting any other business relating thereto.

R. H. GARDNER, three of the persons named in the act
J. MERRILL, Edward SWAN, incorporation.

Gardiner, May 6, 1836.

NEW SPRING

GOODS,

ROBERT WILLIAMSON,
TAILOR AND DRAPER,

HAS just received and offers to his customers at his old stand a very large and prime assortment of

GOODS;

adapted to the season; all of which, having been selected by himself, he can recommend with the utmost confidence. Said stock consists of a great variety of Broadcloths, Cassimeres, English Silks, Satins, Weltings and Marseilles, Vestings, Stocks of every description; Gentlemen's Gloves and Suspenders. He also keeps constantly on hand a large supply of

Ready-made Clothing,

which he will sell very cheap for CASH.

Wishing to settle all out-standing debts by the first of JULY next, he hereby gives notice to those who stand indebted to him, that they will please call before that time and settle, if they would avoid expense; as he is resolved on selling for CASH, or on very short credit. In pursuit of this determination, he pledges himself that he will supply those who favor him with their calls, with every article in his line of business of good quality, as well made and as cheap as can be purchased at any other establishment in the State.

• All Garments made at R. WILLIAMSON'S are warranted to Fit.

GARDINER, May 6, 1836.

DISSOLUTION.

The Co-partnership, heretofore existing under the firm of Gilson & Co., is this day dissolved, by mutual consent.

THOMAS GILSON,
SILAS MASON.

Gardiner, May 1, 1836.

S. M. would inform his former customers that he still continues the business at the old stand.

SW.

ADMINISTRATOR'S SALE.

Will be sold at public Auction at the premises on Tuesday the fourteenth day of June, inst. at 1 o'clock in the afternoon, by virtue of a license from the Hon. Judge of Probate for the County of Kennebec, all the real estate situated in Gardiner of which David Lawrence late of said Gardiner deceased, died seized, the same being the homestead that was said of deceased, containing about forty acres.

CHARLES LAWRENCE, Ad'r.

Gardiner, May 9th, 1836. 3-w.

A MOVEABLE HAY PRESS.

Even construction, the Patent having been obtained by the subscribers, and is now offered to the public. Three men can present tons daily. The press can be seen at Richmond Village.

CHAMBERLIN & CLIFLIN.

Gardiner, April 22d 1836.

NEW GOODS

JUST RECEIVED BY STEAM BOAT NEW ENGLAND, a prime assortment of

GOODS,

such as Souchong Tea, old Hyson Tea, young Hyson Tea, Imperial Tea; H. B. Sugar, St. Croix Sugar, Lump Sugar, best double refd. Loaf Sugar, Crushed Sugar, white Brazil, do.; St Domingo and Java Coffee; gr'd. Pepper, gr'd. Cinnamon; Cassia in matts; Cloves; Nutmegs; Mace; Red Cinnamon; Chocolate Shells; Bakers Cocoon; Chocolate; Box Raisins; Bloom Raisins; Cask do., Smyrna Raisins in Boxes; Sultana Raisins; Currants; Prunes; Figs; Oranges; Lemons; Almonds; Shagbarks; Shelled Almonds; Eng. Walnuts; Filberts; Castania Nuts; Macaroni; Apples; Kegs of Butter, Crackers; Dutch Cheese Pine Apple Cheese; Rice; Split Peas; Cold Water Crackers

POETRY.

CERTAINTY OF DEATH.

Amidst the busy scenes of life
Death's fatal arrows fly;
A darling child, a husband, wife,
Is summon'd now to die.

The crimson vanishes off the cheek,
The lustre from the eye;
'Tis death! our tender life-strings break;
No parley—we must die.

What anguish fixes in the soul!
What grief and sorrow nigh!
No mortal art can fate control—
'Tis fixed, and we must die.

Spare but a year, a month, a day,
The friend so dear, so nigh;
No, no, tis death, there's no delay.
Prepare, you now must die!

Well death, thy conquest make;
Thy victim take and fly;
My Saviour comes! thy hands shall break!
Now death, thou too must die!

I'll ransom from thy fatal power,
O, grave! thy pris'n'ers dear.
They rest in hope of that blest hour;
That blissful hour is near.—*Hosea xiii. 14.*

DISSOLUTIOUS.

THE WATERER---NO. VIII.

EXAMPLE.

"Only let your conversation be as it becometh the Gospel of Christ."

We now proceed to consider the most important requisite, in order to the growth and prosperity of a religious society. It is, that the conduct of those engaged in it, be without reproach. In this case, success is certain, even though their means may be limited.

Let a few believers in the restitution attempt to organize and upbuild a society in any place; and "only let their conversation be as it becometh the Gospel;" they shall be upright in their intercourse, temperate in their habits, chaste in their language, amiable in their manners, and devout in their feelings; and though they may number but half the little band that followed Jesus through Judea—though compelled, from poverty, to worship in common school-room, or even shut out from that, by the prejudices of community, and obliged to worship in a barn—though destitute of a choir, and though their preacher may be a man unlettered and of feeble tongue, yet they will succeed.

Prejudice may rage for a season, and bigotry may be in arms to crush the infant band; but the one will be subdued and the other ashamed; and good men will begin to say, "Now, whether right or wrong, these folks are Christians. Their walk and conversation show that they have been with Jesus. Let us go then, and hear what can be said concerning this sect, which is every where spoken against."

Now, the moment the good and candid can be brought to hear, the work is done. "Faith comes by hearing;" and then the Gospel, which is the "power of God unto salvation," comes down upon the stony heart of opposition, like the sledge upon the flint-rock—breaking it in pieces and subduing it.

But, on the other hand, let the same enterprize be attempted by six individuals of an opposite character; the first shall be a corrupt, dishonest man, a knave and a swindler—the second, a man uncharitable, hard hearted, cold, inhuman and unfeeling—the third an infidel, an open reviler of and scoffer at all religion—the fourth, an intemperate man, a tippler, and a tavern-haunter—the fifth, a foul-mouthed, obscene, vulgar, and profane man, and the sixth, a lewd, licentious, incontinent debauchee; and they shall have the wealth of the East India company—they shall erect a temple as splendid as St. Peter's at Rome, or St. Paul's at London—they shall employ a chorister whose talents rival those of Handel—they shall have a preacher as profound as Butler and as learned as Blair, with the eloquence of a Whitfield and the zeal of a Paul, and yet they will fail.

People will say, "We have not heard this preacher, nor the new doctrine whereof he affirms; but we can form an estimate of the character of a man, by the company he keeps; and in regard to his doctrine, we want no better criterion than its practical influence, as manifested in the conduct of those who are its advocates."

Such members of religious society, "shut up the kingdom of heaven against men," and bring the cause of truth into obloquy with the world. Therefore I beseech you, brethren, "Let every one that nameth the name of Christ, depart from iniquity."

APOLLOS.

FROM THE PILOT.

EXCELLENCE OF THE SCRIPTURES.

There is nothing, on which the human mind can reflect, that is so interesting, and so consoling as the scriptures, of divine truth. They breathe nothing but pure benevolence, love and peace. Here is contained a stricter line of moral precepts, than was ever devised by the wisdom of man. And that the gospel is calculated to improve the morals and refine those who come under its influence, will not be disputed—for if we look where the gospel was never promulgated and contrast the condition of the people of those regions, with the condition of those who are illuminated by its truths, we see at once that its tendency is to enlighten the understanding, and improve and refine all who are governed by its teachings.

Here too is contained the history of him who was sent by Jehovah to take away the sin of the world—to bring life and immortality to light:

And let me ask the candid reader, what it is that gives peace, and composure, to the mind and reconciles it to its lot—that give to it tranquility in the dark hour of death—that points the trembling mourner far beyond the dark mansions of the tomb, where "tears will be wiped from off all faces?" Is it not the language of the sacred writings?

What an inexhaustible fund of consolation is here spread before us. It is a fountain which never fails; but on the contrary the more we drink of it the more full it appears—a fountain to which all can have access, without "money and without price." If storms and tempests arise and darken the prospect of pleasure and happiness, we are here brought to the knowledge that a great and wise Being is at the helm of the universe, who will overrule all things for good, and govern all things after the counsel of His own good pleasure, and bring us at last to the "port of peace" in safety. And when we are called upon to pay the last tribute to parting humanity—when we stand upon the brink of the grave to take the last look upon the remains of those who a little while ago were so busy and so gay, and whom we so tenderly loved, we are here taught to look forward with a hope big with immortality, to the blissful period when the trump of Heaven shall sound and a ransomed universe of rational intelligences be raised from corruptibility and mortality, to incorruption, and glory; there to chant the praises of the God of love world without end.

Here too, we are taught, that though we have the great and the small, the rich, and the poor, the noble and the ignoble, the rulers and the ruled among us, yet we are all brethren—that one God hath created us,—that we are all bound to our final glorious home—and consequently obligated to love all men as brethren.—And is it not consoling, I would ask, when bound under the galling yoke of oppression and affliction, to remember that sorrow, and sighing are to be done away and death to be no more known? Who, in view of these glorious truths does not feel to exclaim with the Apostle, O death where is thy sting? O grave where is thy victory? Who does not feel to join with the royal musician in singing,

O that the sons of men would praise
The goodness of the Lord
For He, in mercy, condescends
To bless us with his word.
In 'nature's book,' on every page,
His boundless mercy shines;
But here, benevolence and love,
We read in fairer lines.

Let us duly appreciate these blessings, and be mindful that while some are groping in darkness, without the light of revelation, and consequently without hope in the world, our minds are eradicated by the blessed truths here contained—and let us be thankful that while some believe the scriptures to teach the God dishonoring, soul chilling doctrine of the endless misery of a great portion of the family of man, we can rejoice with joy unspeakable and full of glory in believing that the whole human family will be fashioned like unto the angels of heaven; holy and acceptable in the sight of our heavenly Father.—The Lord hath done great things for us, whereof we are glad.

The editor of the Salt River Journal has discovered a new comet, and examined its bumps.

KENNEBEC & BOSTON STEAM NAVIGATION CO.

Arrangements for April and May.

THE STEAM PACKET



NEW ENGLAND

NATHANIEL KIMBALL----Master,

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY AT 3 o'clock P. M., and BATH AT 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND

GARDINER,

EVERY WEDNESDAY AND SATURDAY AT 7 o'clock P. M.

Carriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

FIRE

From Gardiner to Boston \$4.00, AND Bath to " 3.50, FOUND.

Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

The NEW ENGLAND is 212 years old—173 feet long—307 tons burthen and the fastest boat that ever run North of Cape Cod.

AGENTS,

Messrs. T. G. JEWETT, Gardiner.
J. BEALS, Bath.
M. W. GREEN, Boston.

Gardiner, April 1, 1836.

CHEAP, CHEAP.



CALL AND SEE

AT the store oppost GARDINER HOTEL, for CASH or Good Credit; as cheap as can be purchased on the river:—Drugs, Medicines, Paints, Oils, and Dye Stuffs; together with a good assortment of

Family Groceries

as can be found in town. Also HARD WARE, &c. &c.

The subscriber having the Agency of the Brandon Vermont Foundry, for the sale of STOVES, will have on hand the present season, a large assortment of Cooking Stoves &c. of the best patterns ever offered for sale in this State.

A. T. PERKINS.

Gardiner, April 8, 1836. tf. 12

GRAVE STONES.

THE subscriber intends to keep at Wm. Gould's Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at short notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactury, and will furnish at short notice, any thing in there line.

JOEL CLARK Jr.

Gardiner, April 15, 1836. ly.

ADMINISTRATORS NOTICE.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of

HUGH COX

late of Gardiner in the county of Kennebec deceased intestate, and has undertaken that trust by giving bond as the law directs: All persons therefore, having demands against the Estate of said deceased are desired to exhibit the same for settlement; and all indebted to said Estate are requested to make immediate payment to

GEORGE T. COX.—Administrator.
Gardiner May 6 1836.

TO ALL WHO HAVE TEETH.

A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supersedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives infinite value to the article is, that when the pain is once removed it is not likely ever to return. The extensive and rapid use of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me., Sole General Agent.

BENJAMIN DAVIS Esq., Augusta, Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be post paid.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers.

PRICE, 75 cents per bottle.

We, the subscribers, having made use of the Horse Powders prepared by James Bowman Gardiner Maine, most cheerfully recommend them to the public for Distemper and Coughs.

D. NEAL, M. D.

D. H. MIRICK, M. D.

CHARLES SAGER, Gardiner.

A. T. PERKINS, Gardiner.

J. D. GARDNER, Pittston.

SAMUEL HODGDON, Pittston.

BENJ. HODGES, Augusta.

JOHN H. ELDREDGE, Augusta.

— A L S O —

THE Genuine "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chilblains, is not second to any other Liniment, British Oil or Opodelcol now in use.

Feb. 26, 1836. ly.

STIMPSON'S CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primavaria, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circum-

stances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulence, foul stomach, colic, fits, worms, costiveness, jaundice, dysentry, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine, one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to all fevers and bilious complaints contracted in w. m. climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Dr. CLARK, formerly of Portland, and Dr. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Dr. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper. Seafaring men should never put to sea without them. They are also an invaluable medicine for seamen, exposed to all fevers and bilious complaints contracted in w. m. climates.

CHARLES LAWRENCE,
Administrator,
Gardiner, March 14, 1836.

COMMERCIAL HOUSE BATH, ME.

THE subscriber has opened a public house in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water, at the door going east and west. It is also near the River, and the station place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and honest waiters will be provided, and the utmost convenience of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

Bath, August 23, 1835. tf. 32

Administrator's Notice.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and Estate which were of